

THE BYSTANDER



Politicians Worse Than Wallach.
Richardson and His Lemon Squeezer.
Howland Junior and His Dam Job.
St. Louis Nine and the Japan Trip.

There is something exasperating to the man of intelligence in the blatant claims of such a man as Wallach, but more so is the way supposedly leading men among the Hawaiians are taking up his cause, their sole excuse being political expediency. Politics in Hawaii has been pretty low at times and the political issues about as petty and idiotic as is possible, but never before have the supposedly leading Hawaiians so prostituted their leadership as they are doing at the present time, when the struggle among them to do as much as possible for Wallach has degenerated into a scramble.

The strength of statesmanship is not shown in bending to the breeze of public opinion, as some of the speakers before the Board of Health this week seemed to think. One of the speakers quoted the old chestnut about the voice of the people being the voice of God, while as a matter of fact the voice of the people, just now, is the blating of a herd of stampeded sheep. These politicians have not even the excuse of ignorance in the course that they have adopted, but are urging on the stampeded people knowing all the time what they are doing.

It seems to be all right now to get in and shout with the crowd, but, unless something happens to stop the progress of events, the time will come when the stampede will get out of hand, the politicians will be dumped and the situation they have helped very much in making will result in their own political undoing.

In this matter it even has the appearance that the Board of Health is doing politics. It has been repeatedly stated that the Board were prepared to swallow themselves at their meeting last week and accept Wallach, the proposition being that the petition of the Home Rulers was to be turned down, then, that the Republicans were to make their grandstand play and the matter reopened and the Republican petition finally granted. The reason this was not done, it is said, was because Dr. Wayson got the wrong tip and made his talk before things were ready, thus bailing up the arrangements and making an adjournment necessary.

Frank E. Richardson, who has been visiting on Maui, is said to have been the most disgusted man on the Valley Isle for a time last week. He had been visiting relatives on the slopes of the hill leading to Haleakala and had stayed somewhat longer than he had anticipated when he packed his suit case, being obliged to send to Honolulu for more clothes. His request came to Jack Dowsett, the letter asking him to go through his wardrobe and send up a suit that he thought would be suitable for the climate and the occasion. Dowsett got the loan of a suit of stripes from High Henry, however, and despatched those over to Maui, fast express C. O. D. When the package was opened Richardson hunted through the suit to find the other lemon, but High Henry doesn't provide his guests with pockets in the tuxedos.

At the present time it is costing the taxpayers of the Territory one hundred and seventy-five dollars a month to pay an inspector to oversee the sluicing work being done at the Nuuanu dam by eight men, whose combined wages do not amount to more than that. His principal occupation, possibly, is sitting on the new pump cylinder that his brother has dumped in the grass beside the busted pump and keeping the dew and sun off as much of it as he can cover.

To me it doesn't look on the square for the players of the St. Louis baseball team to go hiking over to Japan after agreeing to play in the series of games with the team that is being brought here from the Coast. It is not at all settled, apparently, that the boys are to go to the Orient before Mike Fisher brings his aggregation to the islands, but if it comes to a question of staying home and meeting the Coast team or going to Japan the boys ought to stay home. In the first place the games here have been arranged for some time, the public has been fed upon what is to be expected and the fans have turned out to a lot of bum matches because they thought that the promoter of the Coast nine games needed the money and because they knew that the local players needed the practise and they were willing to give them a hand while they were getting it. In the second place the Honolulu public have patronized baseball well this summer and now, when there is a chance for the public to see what baseball really is they deserve to have it. In addition, the Coast papers have been boosting Hawaii through this trip of the ball players and we will get a cold deal if the best of our players leave here just as their players come.

The games in Japan ought to come second to the games here, even if it entails a sacrifice on some of the players. Honolulu has dug down to send all kinds of teams away and deserves a little return for it.

Small Talks

PRINCE CUPID—Wallach is a fake and ought to be thrown out. Send him to Molokai.

B. W. QUINN—I introduced the Mongoose bill into the House, what have I got to do with Wallach?

ACTING FRENCH CONSUL MARQUES—Consul Vizzavona has written to me that he would like to return to Hawaii.

H. M. AYRES—The Referee hasn't given up the ghost, but the Federal Grand Jury meets next week and I need a vacation.

JOHN SMITH—The discrepancies discovered in Wallach's various autobiographies are not greater than those which the McClure Magazine history of Mrs. Eddy has discovered in hers. They are both healers, so perhaps it is a prerogative of healers to vary their autobiography to suit their taste or convenience.

THOMAS O'DOWDA—It seems to me a pity that so many boys from Hawaii are being educated for lawyers and other so-called learned professions, when there are such a large number of openings to men of scientific education in connection with our sugar industry. These places command higher remuneration than a majority of the Hawaiian bar are earning.

GEORGE LOWE—I am one Hawaiian who takes no stock in this man Wallach. I know of just such another fake who treated five lepers in the Hawaiian colony in Salt Lake, claiming that he had a cure. In three weeks he had killed two of them. That was his experience and I don't think that Wallach ought to be allowed to kill off any of the poor folks here.

NO DANGER.

Don't be afraid to give Chamberlain's Cough Remedy to your children. It is intended especially for coughs, colds, croup and whooping cough, and it is the best medicine made for these diseases. What makes it safe is that it contains no opium. Children like it. For sale by all dealers. Benson, Smith & Co., Ltd., agents for Hawaii.

MOUNTAIN HOUSE LOTS.

Land Commissioner Pratt received notice yesterday that appraisement of the Mountain Residence Lots at 291-2 miles, Volcano road, which are to be offered the public soon, will be made next week. These lots are at an altitude of between 3900 and 4000 feet above sea level.

CHURCH DEDICATED BY THE SON OF THE PROPHET



FIRST EDIFICE IN HAWAII OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

(From Monday's Advertiser.)

With simple but effective ceremonies and services, the first church edifice of the body of Christians known as the Reorganized Church of Jesus Christ of Latter Day Saints was dedicated yesterday morning.

The church is a frame structure on the mauka side of King street opposite the Catholic cemetery. It is of the pleasing ecclesiastical architecture of which many examples may be seen scattered through the rural regions of the Mississippi Valley and the Alleghany region. There is adaptation to this climate, however, by an abundance of windows to secure ventilation. The entrance is through a square vestibule formed by a tower terminating in a pleasing cupola. The pulpit platform, with small rooms on either side, occupies the mauka end of the church. The platform is raised higher than is usual in most churches and is reached by steps at the left. The interior of the church is finished in natural wood. The ceiling is vaulted and supported by framed trusses. The pews are in dark stained wood and exceedingly comfortable. The pulpit platform and the organ were pleasingly ornamented with ferns and great jardiniere of cut flowers, carnations and asters.

The dedicatory services were at 11 o'clock. There was an audience that practically filled the seating capacity of the church, about two hundred. The opening hymn was one by Lowell Mason, whose recent death recalls the high place he had in Christian hymnology. A quartet consisting of Mr. and Mrs. Isaac Harbottle, Miss Pikoiki and Mr. Kahanamoku sang an anthem.

On the platform were President Joseph Smith, eldest son of the Prophet Joseph Smith, Elder F. M. Sheehy, who with another has charge of the missions of which this is one, and Elder Gilbert J. Waller, who has been in large degree the pillar and support of the church in these islands for many years.

The formal acceptance of the church was symbolized by the presentation by Elder Waller on behalf of the congregation of the key of the church edifice to President Smith, who accepted it on behalf of the Bishop, and returned it to Elder Waller for the use of the congregation.

The sermon by President Smith was a simple, straightforward presentation of the purpose of the church to be, to present the truth to all men as it was presented by Christ to his disciples and those whom he sent, to be by them presented to those who should follow after, until all should have the opportunity of hearing the gospel.

President Smith is a benignant figure, gentle, kindly, yet not lacking vigor nor strength. He is a tall, well built man, erect in spite of his seventy-five years, his gray beard softening a face which a slightly aquiline nose would otherwise make too severe.

The dedicatory invocation following the sermon was by Elder F. M. Sheehy, who has a voice of marvelous richness, and a diction that is almost eloquence in itself.

After the regular services, there was the blessing of an infant, and the confirmation of a number who had been baptized at an earlier service. The babe presented by the mother was taken in the arms of Elder Sheehy, while the venerable president commended it to the care of a loving Father and of Him who blessed little children, in an invocation dignified and gracious.

The confirmation was accompanied with the laying on of hands, and in this service President Smith was assisted by Elder Sheehy, Elder Waller, and Elder J. W. White of Kauai who had come over for this service.

At the evening service, the sermon was by Elder Sheehy. There will be special services throughout the week, Monday, Tuesday, Thursday and Friday evenings, at which President Smith and Elder Waller began the services thus:

"My brothers and sisters and friends, I take much pleasure in introducing to you President Joseph Smith whose visit here at the present time to our hospitable shores was undertaken at the earnest solicitation of the local members who have long desired to see him.

"The recent completion of this church edifice which was very largely made possible by the generosity of our many friends, whom we take this opportunity of thanking, afforded our local branch the desired opportunity of extending to President Smith an invitation to come here and conduct the services connected with its dedication. There had been some misgivings on our part as to whether Elder Smith would undertake at his period of life so long a journey, but his presence here testifies to the willingness with which he responded.

"We are pleased to welcome him in our midst, feeling assured that his prominent identification with the work which we have endeavored in the past to represent here will obtain for him an interested hearing, and knowing as we do by reason of long and pleasant association that his frank manner and kindly disposition will win for him a warm place in your hearts.

"We therefore bid him a hearty welcome and trust that his visit may open up to him a vista of pleasant associations and agreeable experiences that shall add an interesting chapter to his long and eventful life.

"We feel sure you will accord him a patient and attentive hearing."

Then, turning to President Smith, Elder Waller continued:

"Now, dear brother, as president of the branch of the church here, I take pleasure in turning over to you, the president of the church—representing the Bishop, the custodian of the church property, this key of the building, stating for your information and for the information of others, that there have been expended in the purchase of the lot, in its improvement, and in the erection of the building about \$7000, and that there is no debt upon the property."

Replying President Smith said:

"I return this key to you, Elder Waller, to be used for the benefit of the local congregation and I also trust that from this pulpit and from out these walls nothing but good shall come—good thoughts and good words—and that there shall be exemplified here what our church stands for, an open Bible and a free pulpit. Also, Brother President, I thank you, and you, my brothers and sisters, and your friends, in the erection of this building, for the kindly welcome extended to me.

"I have long had the desire to visit the Islands of the Sea and they have long been within the circuit of my labor. I am pleased that the opportunity has come to me. I thank you for the kindly interest you have taken in the work which I represent.

"There is a question which arises from and exists within the great diversity of religious thought. It is important, at the inception of every religious movement, especially any religious considered new, or that has borne the appellation of being new, that those who inaugurate such a movement should be prepared to give to the community in which it takes its stand, reasons why they assume the positions which they do in this religious controversy; for, disguise it as you may, the question is not settled. It is still open for human inquiry, for human discussion, and so far as possible, for human determination. In teaching this, there arises the question of what should be the doctrine discussed from this pulpit by those in whose interest it has been erected. Possibly I may be answered, as I many times have been, that the discussion of doctrine is not profitable—that to discuss doctrine in the Reorganized church has a species of fatality to it, that it is introducing controversy, controversy resulting in excitement, contention and apparent separation. This, we know, has been the history of the churches from time immemorial. This is the only answer, that if it can be conceded that Jesus Christ has so carefully wrought in the mission which His Father sent Him upon, and in the interests of which he called his disciples, so carefully, that the preaching of the doctrine of Jesus Christ is calculated to destroy its own organization, it is time this event occurred and that the character of the doctrine of Jesus Christ, which He came to teach, and for which He died, should be well known everywhere."

Reading from the Gospel by St. John, President Smith continued:

"This from the 17th chapter of John's Gospel—the prayer of the Master for His disciples, and also for those who should believe in His name.

"The question, as I have said, in this religious movement, is this: Is this mission of Jesus Christ, a world-wide one? Was that to be the intention of God? Were all portions of this world to be reached and to have declared to them the Word of God by those sent to continue His work until the end of time? Was it those other portions also that were to be sanctified by the Word of God? Our inquiries, our desires, and our interests for all, declare these questions to be just as vital now as ever; and the question is just as far reaching as it was when uttered by the Master, and when He made this statement: 'As Thou hast sent me, I will also send them.' They should continue forever unto the children of men and be that which is to be found imperishable. They should be such that they will never pass away though everything else of the human character should pass away; because of the wondrous love exhibited to men, mankind might come to know that the price of truth alone should stand and that everything else that could be shaken, should be shaken and fall.

"We come this morning with the idea to do that only which has been declared to be the word which shall be found upon our lips. We have no interest other than that in our effort to preach to the children of men; and while it may be said that the price of life and salvation are open to the inquiry of every man who chooses to read the Sacred Word, there are evasions everywhere of the Master's meaning, and when men pray: 'Our Father who art in heaven; hallowed be Thy name; Thy kingdom come; Thy will be done; these very men will arise from their knees and absolutely and positively deny the strictest and straightest deductions that anyone may draw from the meaning of the Word itself. We have a statement made by Him like this: 'My doctrine is not my own, but his that sent me.' Found in the 7th Chapter of John, and the 17th verse. If any man will do His will, he shall know of the doctrine. He makes this statement in answer to inquiries by those around Him: 'My doctrine is not my own, but his that sent me.' Christ has never called a man to misrepresent Him but endowed each to preach that which He had confided to him. Christ came to teach man and to discipline them in taking out from themselves those evil and wrong things with which man has always been afflicted, and to teach them to secure uprightness and justice among men, which is in men, because of God's love for them. And there has never been anything accomplished by instilling fear in men. It is not productive of good results to teach by trying to scare men. It is not fear, but love, that is constantly required in teaching. It was love that sent the Master. It was love that characterized every act of His life. On one occasion He was angry; it was only once that He was excited. Then, when in the courts, He saw that His Father's house was made a house of merchandise instead of a house of prayer."

Continuing, President Smith sought to show that enforced goodness had no moral excellence, that goodness must be from within; it was from the impelling power of religion in the heart that evil tendencies must be subdued. He and his people did not believe in total depravity; if total depravity in the individual exists, it must be at the end of life and not at the beginning, for men may resist all impulses for good and the strivings of the spirit until evil is unrestrained.

The teachings and doctrines of Jesus Christ are to make men better, to sanctify them to Godly lives. Not that men shall reach a state in this life in which they can not sin but that habits of righteousness may become fixed so that men shall not have the desire to sin.

REFUSAL OF PRINCE WILL SHOCK HIS TAHITIAN FRIENDS

One of the first inquiries made by officers of the French cruiser Catinat on their arrival here yesterday was whether Queen Liliuokalani was married to the Tahitian Prince Saloman yet. They seemed surprised when told that she was not, and still more surprised when told that she had said she did not intend to marry him.

They could not understand it. When they were in Tahiti it was the general talk and expectation that he was to marry the Queen. The Tahitians themselves, those of rank, understood that the marriage was to take place. The marriage was accepted as a fact soon to be.

"Saloman comes of a very wealthy family," said one of the officers of the cruiser. "The family is of high rank and is connected by marriage with the royal family. The wife of the last King was a member of his family. The family own much land and have a number of residences in various parts of the group and have a residence in Papeete.

"We were entertained elaborately and frequently during our stay in Tahiti, and met all the members of the royal and noble families now living there, and among them all it was understood and accepted as a fact that Prince Saloman was to marry the Queen. It will certainly cause surprise there when they learn that he is not to marry her."

Copies of the Advertiser of October 9, containing a republication of the San Francisco Call article of October 1, in which Prince Saloman, borne down by the weight of his woe and the pain of his gout, tells how his suit was curtly rejected by the cabled word "No," and not even signed by the Queen, but by her secretary, were eagerly sought and read by the officers of the Catinat.

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The doctrines of Jesus, He declared were not His doctrines, but those of the Father who sent Him. They were taught by Him so clearly either directly or by necessary inference and implication that the Apostle Paul preaching them for fourteen years, congratulated himself on his return to the brethren at Jerusalem, that he found that he was in harmony with them.

This is the continuance in His word which is promised. In conclusion President Smith spoke of his own seventy-five years of life and forty-seven of ministry during all of which he had tried to preach the way of life.

Dr. Harry L. Shaw and Mrs. Shaw of Hilo leave on the Enterprise for San Francisco, to be gone six months. Their time will be passed mainly on the Pacific Coast.

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TABLETS TO ALII KAWAIAHAOANS

Old Kawaiahaeo church yesterday morning was crowded for the dedication of memorial tablets in honor of John II, Haaililo, Haalealea and Ululani, one tablet bearing the name of II and the other the three latter names. Old days were recalled as eloquent speakers spoke of the good works of the alii who have passed away and in whose honor marble tablets have been inscribed.

The Rev. S. L. Desha officiated at the dedication of the Ioane II tablet and also spoke concerning Timoteo Haaililo, while the Hon. E. K. Liliuokalani delivered the dedicatory as far as it concerned the memory of Levi and Ululani Haalealea.

The Rev. H. H. Parker was present and introduced the speakers with appropriate remarks.

The Rev. S. L. Desha referred to II as one of the high chiefs of the islands who had enjoyed the confidence of royalty, who was a member of Kawaiahaeo church when Bingham was pastor. He was a member of the Supreme Court and a member of the land commission under Kamehameha III and Kamehameha IV. Not was he only powerful for good in the work of the church, but he had always been noted as a man of great physical strength. One day a young prince had been thrown by an ill-tempered horse and II, to revenge royalty, killed the animal with one blow of his fist.

Speaking of Haaililo, Desha stated that this all was born in Koolau, this island, of most distinguished parents, his mother having been Governor of Molokai. When he was eight years of age his father died and King Kamehameha III took him to court and when Mr. and Mrs. Cooke built the school for the royal princes, Haaililo went there to be educated. He graduated with honors, becoming a particularly good speaker of English.

Hon. Liliuokalani, indicating the tablet upon which were the names of Haalealea and his wife, declared that it belonged to no one person, but to all the church for each and all had contributed to the expense.

Ululani was born, said Liliuokalani, in Hilo, July 22, 1842, and at the age of 16, in 1858, married Haalealea, related to the queen of Kamehameha III and to King Lunalilo. The husband died in 1861. There was no issue. In that year H. H. Parker came to Honolulu from Lahaina where he had been a teacher, to take the pastorate of Kawaiahaeo church. Then Mrs. Haalealea joined the church and for 40 years was an active and beloved member of the congregation. She was noted for her humble bearing and good Christian works. She was active among benefit societies for the Hawaiians and others and was a vice president of the Hui Hoola Lahui and an honorary member of the board of trustees of the Kapolani Maternity Home. She was also one of the presidents of the Hui No Ea. In 1892 it was decided that the Kawaiahaeo church was a dangerous place to enter on account of the rottenness of the roof and other timbers. They were troublesome times then, the dethronement of Liliuokalani being on the table and one man's hand turned against another, said Liliuokalani, and it was not thought that any money could be raised for repairs, but Mrs. Haalealea got up a church fair that realized \$2000 and this money was the beginning of a fund that finally, with the help of prominent and generous Honolulu people, resulted in the repair of the sacred edifice. On this account Liliuokalani referred to Mrs. Haalealea as the second founder of Kawaiahaeo.

WHAT MAUI OFFICIALS LIVE IN POLYGAMY?

Judge Kepoikai of the Maui Circuit Court, in his charge to the grand jury of that county, among other things charged them specifically on two rather sensational subjects, as follows:

"A communication has been handed to the court wherein certain charges of stuffing the payroll are made against the official who has charge of the roads in the Kula district, and I charge you to investigate this matter.

"I charge you to look into the matter of rumors of certain county officials living polygamously lives."